

A P O L O G Y

For the Hope of the

Kingdom of Christ,

Appearing Within This

Approaching Year, 1697.

Wherein some of the Principal Arguments for such
an Expectation are briefly Couch'd, and the

Greater Objections Answered.

Presented to the Notice and Examination of the
Arch-Bishops and Bishops
Now in P A R L I A M E N T Assembled.

By **T. BEVERLEY.**

*Isa. 10. 13. As concerning the Wheels, It was cryed to them, in my Hear-
ing, Oh! Revolution!*

L O N D O N:

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1697.



An APOLOGY for the Hope of the
Kingdom of Christ, Entering Its Succession
within this Now Beginning 1697. And an
Answer of Principal Objections presented
with It.

To the Archbishops and Bishops, as in Parliament at
This Time Assembled.

Most Reverend,
Right Reverend,

I Have now, by the Space of Fourteen, or Two Weeks of
Years, been Serving for that Beautiful-Rachel-State of the
Church of Christ, in the place of that *Rachel in the Wil-*
derness, weeping for her Children in Sackcloth, and under
Death; and would not be comforted, Because *They were not*.
I have set my self all along, by Meditation, and Supplication to
the Father of Lights, to search out, and by the Assistance of the
Spirit of Prophecy, to Find, *What, or what Manner of Time the*
Spirit of Christ did signify, for the Fullfilling that Grand Petition
of his Servants; *Thy Kingdom come, That thy Name may be Sancti-*
fied, and Thy Will done, as in Heaven, and upon Earth; and I am
now Wrestling to the Break of Day, and I Hope, the Dawn of the
Morning, and Resolv'd, not to Let Go, Till I obtain the Blessing of
it.

The Time, that from the First, and throughout, it pleased the
Lord of Time to fix upon my Mind, as the Time of That King-
dom Entering into its Succession, and Preparation for its Glory, was,
and is, This Approaching 1697. A Year, to which I could have
no Temptation, either in Regard of Nearness, or Distance, or
on any Account whatever, but as a Scripture-Line of Time, and

Concurrent Reasons of *Prophecy*, and *History*, very many, and in a Series, and Continuation have Led me.

On this Foundation, having Setled, I have by Gracious Vouchsafements of Help from God, Turn'd my Self to All the Grand *Prophetick* Points of Scripture and Found New Confirmations, and have Given as Publick Accounts of them, as I could attain, and presented some of Them to Your Selves, and to the Great Council of the Nation : And in as much as Supreme Goodness hath Granted me to Set up an *Eben Ezer*, now at the Portal of 97. I have Thought it my Duty to offer this *Apology* for the *Kingdom of Christ* so near Approaching ; And that The Great *Isaac*, The Son of Promise, of Universal Laughter and Rejoycing, The Desire of all Nations will Appear at a Set Time this Next Year, the very Last of those Three Set Seasons, Time, Times, Half Time ; Eleven Times expressly, or Virtually Recorded in *Scripture Prophecy* ; and therefore I can have no Doubt ; But in the observing These so often Repetitions, Remarking close upon Them, and on what Accounts They are Recalled, and to what Applied ; and Ballancing These, One with Another, I have Arriv'd to Full Assurance, They are Assign'd to the *Papal* Last State of the *Roman Monarchy*, the Last of the *Four Kingdoms*, or *Monarchies* (and the Four) now Expiring in the Expiration of *These Times and Half*.

Indeed I look upon no Truth of Scripture to be more Plain and Certain, except the Articles of Faith, and Rules of Holy Practice necessary to Salvation, Then that Those *Four Monarchies* are given as a Calendar of Time for the Embarrassment of the *Kingdom of Christ*, or that Glorious State of Christianity, which even the *Prayers*, styl'd, *Establisht by Law*, oblige the Belief, Desire, and Expectation of : Scripture takes therefore so particular Notice of the *Four*, viz. the *Babylonian*, and *Persian* ; as is well known ; and Takes Account of Their Time ; of the *Grecian* more obscurely ; Yet the very New Testament, in that Language, and the so often Division of the People of that Time, into *Jews* and *Greeks*, is a very undoubted Owning Them, as one of the *Monarchies* ; Out of which, through a Great Part of the *70 Weeks*, the State of the World had been sliding into the *Fourth*, the *Roman Monarchy*, which Surrounds the whole *New Testament History*, and *Prophecy*, as is undeniable.

But as soon as ever the Time allowed to the last of these is at an End, *The Kingdom of Christ* will immediately succeed, and there can

can be no *Inter-Reign* ; Nor can any other *Kingdom* Interpose : *The Vision is so sure, and its Interpretation so certain* ; And such a kind of *Kingdom* it must be, as was Congenially to have its succession so Connexed to those before it, that tho it is a Holy, a Heavenly, a Spiritual, yet it must be also a Visible, Sensible *Kingdom*, as to the Dominion, and Glory of it, and no Metaphor, or Allegorical sense can satisfy without it : And we know the Nations, to which we belong, are a part of the *Ancient Roman Empire*, and Remain still of the *Ten*, into which it was canton'd ; Which Division hath been to me an Infalible Reason of Confidence, *France* should no more prevail to an *Universal Monarchy*, then the *House of Austria* hath done. And herein for the keeping within the Figure, allowed its King by *Prophecy* ; I know God hath made our K. an Instrument. *All the Iron* of it, could never break the *Northern Iron and Steel* of the sure *Word of Prophecy*. But seeing we, I say, are such a part of the *Ancient Roman Empire*, we are the more concern'd, and ought to be the more Awake in the *Fullfilling of Prophecy*, as of the first of the *Kingdoms of the World*, which is to become the *Kingdom of the Lord, and of his Christ*.

I have the same assurance, that this *Time, Times, and Half Time*, must be just on the Expiration ; By *Prophecy*, we might rather have expected their End sooner ; The Wisdom of the Divine Spirit draws them so very near to the Time of the *Roman Empire* becoming Christian in all its Portraitsures of the *Anti-christian* State (As I know my self able, by Divine Assistance to make out to the satisfaction of Any, that will allow themselves the thought, they know, and yield necessary in any more retired Parts of Science) That had I not the Faithful Evidence of the *Scripture Line of Time*, (I have already mention'd) together with uncontestable events : I should Fourteen Years ago have pitch'd upon some nearer Time ; For (to mention one of the most obvious) the very Casting the 1260, and Additional 75 so manifestly into Indictions, or Fifteens of Years, a Character of Time, not Regulated and known till soon-after *Constantine*, would have Enclin'd to have commenced them sooner.

I know, the *Hope*, for which I *Apologize* cannot, but Encounter Great Objections, but I am assured, God hath set it, and my self as a Minister of it, as a *Brazen Wall*, that tho it be *Fought against*, It shall not be prevail'd over.

The Objections, and Solutions, I shall very much in short thus Account for : First, It will be pretended against it ; It is a Presumptuous Curiosity to undertake to Pry into *Prophetick Times*, and that it ought to be immediately check'd with that of our Lord ; *It is not for you to know the Times, and Seasons which the Father hath Set in his own Power.*

But as to that Particular Scripture, it is evident, it was an Importune Enquiry of the Apostles, not in the order of Scripture Researches, nor in the due waiting for of the promise of the Spirit, which was the Duty of that very Juncture ; And therefore tho our Lord is quick upon their disorderly question, yet he implies, there would be a Gracious method for their Resolution in it, and commands them to *Jerusalem*, to wait for *The promise of the Spirit from the Father*, which saith He, you have heard of me, One Branch of which was, *The shewing them things to come*, Joh. 16. 14. And in general, we find the search of *Prophetick Times*, is much more under the Favour, then the Displeasure of Scripture ; It is recorded with Honour to the *Children of Issachar*, *that they had understanding of Times, and knew what Israel was to do* ; Particularly concerning *Dauids Kingdom*, which was the concernment of that Time ; And in which I doubt not, they laid together the Prediction of *Jacob*, and other Revelations of God peculiar to that People, and those Times, by which they were able to give a Judgment : And it is observed, *Their Brethren were at their Command* ; This sway'd no doubt in the Union of *Israel* in *David* : C. 9. 1. The Prophet *Daniel* was not satisfied with what he found by Immediate Revelation, but understood by *Books of Scripture*, and civil Records (It is a Recommendation of that method) *the Number of Years God had Determin'd for the Desolations of the Sanctuary* ; The Prophets in the same manner search'd, *What and what manner of Time, the Spirit which was in them did signify* ; The Apostle by the Spirit Praises the *Giving heed to the sure Word of Prophecy*, as doing well. Seeing then the Account of Time is one eminent Branch of that *sure Word*, It is Praise-worthy to give heed to that, and no Presumption to do so : Our Lord charges it as *Hypocrisy*, not to discern *the Signs of the Times*, those Characters and Notes of Impression God hath set upon them by *Prophecy* : How often is there Encouragement given in that Great *Prophecy* of the New Testament, *Blessed is he that Readeth, and they that hear the Words of the Prophecy of this Book. Let Him that hath Wisdom Count. Here*

1 Chron.
2. 32.

1 Pet. 1.
11.

Rev. c. 1. 3

is the Mind that hath *Wisdom* ; Let any one now Impartially lay these things together, and it will plainly appear, There is warranty for searching Times revealed in Scripture ; And They are still in the *Father's Power*, when the Knowledge of them is waited for by the assistance of his Spirit, in the understanding of his Word.

It may be further Argued against the Defining of Time from *Scripture-Prophecy* ; That the Scripture-Prophecies are so Dark, and *Enigmatical*, that it appears most probable ; The Spirit of God did not intend, They should be understood, or Laid Open, till the very End of All Things, at the *Day of Judgment*, or in the Kingdom of Heaven in Eternity ; And therefore, The Soberest, Gravest Men, though very Learned, and of Great Sagaciousness, do not engage themselves therein, and Least of All in the Accounts of Time.

To This I would, by way of Defence, Rejoyn in the First Place ; That it is most True, That in the Darknes of the Present State, while the *Apostacy* of the *Papal* State so much Eclipses the Glory of Christianity, There is a Great Indisposition, and a Great Inability to Interpret *Scripture-Prophecies* ; The Unlearned say, *They are not Learned* ; and the Learned say, *The Book* ^{*Esa. 29.*} *is Sealed* ; And This Begets a Prejudice against Any Undertakers herein ; and they are Charged with Boldness, and Presumption, or with Madnes or *Enthusiasm* ; It is said to Them, *Which way went the Spirit of the Lord from us to you ?* How come you to be wiser than others ? And this will in a very Great Measure continue, till the Kingdom of Christ come into its Succession, that the *Ears of the Deaf* shall hear the Words of this Book, and the Eyes of the Blind see out of obscurity. ^{12.}

But yet, in the second place, it is undeniable, That which is most *Enigmatical*, and under what we call *Riddle*, if it be wisely contriv'd, and design'd, must have sense under it, tho not so open, but that it shall require close Attendance, the most Exercised Thought ; And on those Terms it is so prepar'd, that it may be understood, and excellent Sense found under it, tho a *Riddle*. *Samuel's Riddle* had a very certain Determinate sense, and if we knew fully the meaning of it, advances beyond the First Unriddling, very admirable Instructions ; All retired Parts of Knowledge in *Anatomy, Astronomy, Mathematicks, Algebra*, Call for Understandings peculiarly fitted to them, and most attent Application, and Curious Instruments, *Microscopes, Telescopes* ; and yet the Knowledge, and Assurance,

Assurance, that rises from them, when understood is the most Refined and Satisfactory : And so it is in *Prophecy* of Scripture, altho it does not offer it self at so easie a Rate, as some other Points of Scripture-Knowledge ; Yet by deep and fixed Meditation, by comparing of its parts, one with another, and especially waiting upon the *Spirit of Prophecy* for its *Illumination*, we shall find, it is prepar'd, and weigh'd out with the greatest Severity of Truth, Divine Sense, and leads into very sublime Discoveries of Divine Wisdom in the Government of the World, in Relation to his Church, the Times and Seasons of it ; And tends to the Greatest Awe of God, and obedience to the Supreme Majesty of Heaven, and Earth, and to know, *That he is God.*

In the Third Place, It is affirm'd by the Spirit of God, that it is intended, it should be understood ; For it affirms, 2 Pet. 1. 19, 20. *It is a Light that shines in a Dark Place*, Now if it be darker, than the *Dark Place*, How can it be call'd a *Light* ? Or how can it enlighten such a Dark place ? And it is not of *Private Interpretation*, as I have heretofore given an Account publicly ; The very meaning is, It is not of a Reserv'd, or Apart-Interpretation ; As it is said, *Christ privately, or apart Interpreted his Parables to his Disciples.* God says of Himself, Esa. 45. 19. *I have not spoken in secret, or in a Dark Place of the Earth, like the Dark dubious Oracles of Devils : I Jehovah speak Righteousness ; I declare the things that are Right, of Greatest Sincerity, Uprightness and Truth, not perplex'd, but plain to them that understand most Right, Straight, and direct, to Him that understandeth ; Right to them, that find knowledge ; And I have not said, faith our God, to any of the Seed of Jacob, Seek ye my Face in Vain, Even for the understanding of the Prophecies of my Word ; And in the very same Chapter, God Encourages to Ask of Him Things to Come ; Even, as his Spirit is said to shew to his Servants Things to Come : All which I hope, will appear a sufficient Answer to the Suspicion ; That God gave the Prophecies of his Word, and so Eminent a Part of them ; Numbers of Time ; and did not intend, they should be understood.*

If it be taken as in this very Joinct, and Objected, How comes it to pass ? That All, who hitherto have Writ on *Prophetic* Scripture, have much differed one from another, and they who Fix'd Time, have either liv'd to see themselves mistaken, or hath appear'd after their Death, They have been so : I desire
should

should be considered ; Those, who as the Holy Servants of Christ, and Ministers of his Word, have *Sett* Themselves to Understand, have Given Great Light, and Broken the Way for Those who have Followed ; and Their Memory and Services are precious to All Wise, and Good Men, notwithstanding some Mistakes, and thereupon Differences ; which are yet not more, or Greater, than Those we Find in most Points not Fundamental, and in All Interpretation of Scripture : And as to their Mistakes, in Point of Time, It is to be Allowed, Their Distances, some of Them, from the Time of Completion, might be their Disadvantage ; God not vouchsafing such Light concerning that Time, till nearer upon it ; as not to *Daniel*, but upon the very Year of the 70 Years Ending.

It is further to be considered ; That there are some Eminent and Learned Persons, who have, though upon somewhat Different Grounds, yet centred upon this very 97. and some so near it, as upon 98, 99, and especially 1700. That their Expectations are yet (as I may say) in Abeyance ; and Things most probably will be so Conducted, as easily to Reconcile so small Disagreements, by the First Breakings out of Light, and further Illustrations.

But Herein I Humbly Magnifie, and Adore the Freeness of Grace, and Divine Assistance to his Unworthiest Servant ; That He hath Granted to me, to Lay before me, the Whole and Entire *Prophetical Table* of his Word, which is the Greatest Security against Mistake, that can be vouchsafed : Because by the View and Survey of things together, They are seen in their Just Scituations, and Allowances of Room, and placed equally, one in proportion to another ; That there may be no Crowd, Confusion, Juggle upon, or Interfere one with another : Whereas, if this be not, a plausible Semblance, or Sound of Agreement may mislead.

If such a *Scheme* be Reflected upon, as Imaginary, and the Work of Fancy, I make an Humble Challenge to all the Wit, the Fancy, the Learning that is in the World, to Give a Parallel Scheme in such an Agreement with the Word of God, and Providential Events in Concert with it ; By which I am assured, It is not, nor cannot be my own, but as Found in Sacred Writings ; seeing Fancy and Imagination cannot create independent Things ; or Erect into undoubted matter of

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Fact ;

(10)

Fact; As it is; That there are such and such *Prophetical Emblems*, and Representations; Such Examples of the Way and Manner of Interpretation, as, that *Nebuchadnezzar was the Head of Gold; the King of Persia the Ram; the King of Grecia the He Goat; The Babylonish Woman, the City on Seven Mountains*, that at the Time of the Revelation Given, was then Reigning over the Kings of the Earth: All These Give such a Pattern of the Manner of Interpreting *Prophetick Images*, and what way the Spirit of God means, They should be Expounded, and Decypher'd; that They are Equal to Matter of Fact; That there are such Numbers, as 2300 *Eves, Morns; 70 Weeks; Time, Times, Half a Time; Three Days and an Half; 1260, 1290, 1335 Days, 42 Moons*; And all these to be multiplied by the *Prophetical Standard of Time, or Days for Years*. And that These, are some of Them Repeated, variously plac'd, is plain Matter of Fact. To find therefore the Concert of these, and to place Them in their Just Order one towards another, and in the Greatest Friendliness, Peace, Harmony, and Beautiful *Symmetry*; and with the *Eὐχαια*, the Admirable Air, and Mien of the Divine Wisdom, finding out the Knowledge of *All Witty Inventions* herein; and then Supervening, or Coming upon All These, Substantial, Undoubted *Matters of Fact*; the Greatest Events, that have been in the World; Adjustable to these *Numbers of Time*, Comprobated and Assured by the most Valuable History and *Chronology*, that are in the World; All Make up such a *Plerophory*, a *Fullness of Assurance*, that must needs deliver from the Scruple, that *Fancy*, and *Imagination* have had the *Architecture* of such a *Triangular*, as I may call it, *Compage of Things*, in such a Justice of Respect one to another, such a *Trine*, or *Threefold strongest Combination* one with another.

For to give a Summary Delineation, on what Grand Pillars of Event the Emblems of *Prophecy* are Planted, or drawn; and what Proportions of Time are adjusted to them, and then how well it is known, That such Events and within some General Ken of such Allowances of Time are own'd by History and *Chronology* to those Events, is the Greatest satisfaction, that can be given: For either small Petite, or Obscure Events will Disgrace any *Prophetick Scheme*, And to be out of all Boundaries of Time, is as Dishonourable.

The Root therefore of *Prophetick Time*, I make that Stupendious Failure of the so Illustrious *Types* of the *Kingdom of Christ*, the Reigns of *David*, and *Solomon* at the Death of *Solomon*; and the Incredible Depression of Them, had not Sacred Writ assur'd it, in the Division of the Tribes into the *Two Houses of Israel*, and *Judah*; Till Both Involv'd, each in a dreadful Captivation, distinct to Each: The Rescue, and Deliverance of the Two Tribes from their Captivity in *Babylon*, was by the Destruction of that *Monarchy*, the First of the *Four*, and the Decree of *Cyrus*, the Founder of the *Persian Monarchy*, at the End of the 390, and 40 Years of the Visional Bearing of Iniquity for them, and settling the *Prophetical Standard* of a Day for a Year by *Ezekiel*.

In *Cyrus* his Universal Monarchy, so Favourable to the people of God, and so Great a *Type of Christ*, as to be called *Messiah*, or God's Anointed Begin the 2300 *Eves*, and *Morns*; That staple Line of Time, that Reaches to the very Glorious Kingdom of Christ; In the First Hundred Twenty Four Years of them, there is, though with Interruptions, a Gradual Restoration of *Judah*, and *Jerusalem*, Entering within the First *Seven Weeks*, or Forty Nine Years of that so Famous, and by Christians, Universally Agreed Character of Time, confirming the *Prophetick Standard* of a Day for a Year to 490 Years, *Viz.* The 70 *Weeks*

Through these runs the very Dwarf-like and Tributary Condition of the *Jews*, besides some horrible Inroads upon them, under the latter part of the *Persian*, the whole of the *Grecian Monarchy*, and the beginning of the *Fourth*, or *Roman*.

At the last of these *Weeks* there is that so Glorious Exaltation of its Fulness in the Appearance of our true *Messiah*, and in the midst of it, His *Death* and *Resurrection*; Greater things then which till his Glorious Appearance, the *Fulness of Times*, or of all Time, cannot contain; In the other Half, the Loud Publication of the Gospel of these Things, as by the Heraldry of *Thunder*, began in the *First Seal* Opened by the *Apostles*.

In the Next Four Hundred, the *First Seal* is continued, and the Three *Seals* are Opened, in very Great and New Productions of the *Roman Empire*; till in that Conclusive Persecution of the Christians, within the *Fifth Seal*, under *Dioclesian*, and the Contemporary *Pagan Emperors*; In the *Sixth Seal*, That so indeed the Revolution of the *Roman Empire* from Pagan to Christian

Asian, begun by *Constantine* in the *Sixth Seal*, continued (*Julian's* short Reign Excepted) till Vindicated, and Statumina-
ted by *Theodosius the Great*, in the *Seventh Seal*, a Great Precursory
Emblem of the Glorious *Kingdom of Christ*.

But Early under *Constantine*, and so Going on, That Appear-
ance of the *Kingdom of Christ*, began to be Eclips'd; And the
Barbarous Nations Rushed in on the *Empire*, in the Just Re-
venges of Christ upon *Antichristian Supplantation* (who yet after
United as his People, and as Ten Kingdoms under his Ecclesia-
stical Empire) and Undermine by the Interposal of the *Anti-
christian Moon*, so soon that *Prophecy* gives the Notice of it, as Im-
mediate; in the *Sealing the Servants of God*, against both the *Anti-
christianism*, and the Vengeance in those *Trumpets of Vengeance*
Given into the Hands of the *Angelick Ministers* of it, the *Wit-
nesses Entering into Sackcloth*, and the *Churches Flight into the
Wilderness*, or being so *Hidden*; that it was hard to be Discov-
ered before the *Reformation*. These Early Notices do beyond
All Reasonable Contradiction, Assure the Times and *Half Sworn*
to Antichrist, must needs be now upon the Expiration, which as
before Noted, are cast into *Fifteens*, in the *1260 Days*, into which
they are Expounded, to shew their Nearness to *Constantine's*
Time; and because so Determinate a Time, and Short, Com-
pared with the *Glory to follow*, is styl'd, a *Short Time*, in *God's
Answer to the Souls under the Altar*; And the Devil consider-
ing it, Reflected on it as a *Short Time*, not as the *Father of Lyes*,
but as it was Extorted from him by God; shew it near Ending.

At the End of 400 Years from the *Weeks*, of 404. from the
Resurrection, and 437. from the Incarnation, Begin the *Time
Times and Half* with the High Sounds of the *Four First Trumpets*.
Of which That Year was not without its Answerableness to this
Prophetick Character, by reason of the Incursions of the *Barba-
rous Nations*, as a Storm of *Hail and Fire mingled with Blood*, who
because They were to Become the Subjects of the *Antichristian
Papacy*, are call'd, The *Gentiles Entering into the Outward Court*;
And their 42 *Moons* Commence, being Solemnly, as it were,
Inaugurated into Them by *Cyril*, Bishop of *Alexandria* that
very Year so Earnest in Adjusting *Lunar Time* to *Solar*; At the
same Time began that *Apostacy* the Apostle *Paul* speaks of as a
Delay of the *Kingdom of Christ*; And in such Corruptions of
the Doctrine, Worship, and Conversation of Christianity, the

the True Church was Hidden under the Publick Profession so Corrupted, as to be the Church as in a *Wilderneſs*; and on which the *Winneſſes Prophecy*, That is, Declare Chrſts *Kingdom* in Delay; as in *Sackcloth*; of which That Year there was a Sample in a Persecution Raiſ'd by *Genſericus*, a *Vandal* Prince, against the Servant of God Holding the *Testimony of Jesus Christ, the Eternal Son of God*; and It was continued against Those, who kept the *Commandments of God*, and Held the *Testimony of Jesus Christ*, by the *Papal Tyranny*: Within the Four First *Trumets*, Fall the so often Burning, and Sacking *Rome*, the utter Cessation of the Name of *Emperor of Rome* in the *West*, and even of *Consular Dignity*.

At that very Time of the Cessation of *Empire* begin the *Moons* of the *Papal Antichristian Power*, which *Prophecy* styles, *The Beast*; as a Preparation to which the *Hierarchy* (as the Historian *Sozomen* Relates) had been Rising slowly, as *Feet of Clay* from the *Earth*, and crept silently Forward into a *Dynasty*; styl'd therefore, *The Other Beast*, which procurated for the *Grand Beast*; thus Came in the Succession of the *Beast*, Dated to this very Year 476; and so its Succession is Given as the 7th *Head*, and Eighth *King*, Rev. 17. For it is in Immediate Succession to the Seventh *King*, no *Head*, which was the Christian *Emperor* in the *West*.

Then the *Bestian Anti-christian Power* grew up to its height, or *Supremaey* at 606, as the *Star Fallen* to the *Earth*, within his First Time, and pursued by God with the First *Woe*, or the *Marcometan Imposture*, at 622, and so to 797, Arm'd in the *Saracenick*, Inrodes upon the *Western Parts* of the *Empire*: This continued along the Second Time, or First of the *Two Times* of his settled, or, consistent Power, till the *Second Turkish Woe* starts out in the Third Time, or Second of the *Two Times*, where His stint, or the Bounds of his Power were set: Till it came down to the *Reformation* at the Beginning of his *Half Time*, at the Year 1517: Where it hath continued an 180 Years, down to the present. 1697, a declined and decayed, but not a *Fallen Power*, according to the very Importance of *Two Times* degraded to a *Half Time*.

Now I would Appeal to all the Reason, and Understanding of Man, whether, when all the *Prophetical Images* are so expressive of these Events; And that, the *Line of Time*, that *Prophecy* hath proportion'd to them, when laid to them, is so fairly every

every way Adjustable, *Viz.* From *Cyrus* before the *Weeks*; Since the *Weeks*, to the Death and Resurrection of Christ, After the Death, and Resurrection of Christ, and the Preaching of the Apostles at the End of the *Weeks*, in 400 Years of the *Seales*; and the Greater Cantons of *Time*, *Times Half Time* dividing, and distributing 1260 Years into 360, 720, 180, and All so according with the very Years, we Vulgarly Account to 1697. I would, I say, appeal to all Sense, and Understanding, whether this Account can be the Creature of Fancy, and Imagination, or so much, as of Accident; Except they think, such a Conspiracy of so many things, of so great Concernment to the World, and to the Churches of Christ, be below the Notice of the Divine Spirit, or its Care to make them known; For that the very things themselves cannot be contriv'd into such Representations, cannot be once said; when it is so Experimental, that the things, if not so Design'd by the All-seeing Spirit, must by Accident be so subject to the Elaboration of Fancy, and Imagination, or rather of Judgment, and Understanding; Seeing this Threefold Respect is found in Reality, and Substance of *Scripture-Emblems*, of *Scripture-Numbers*, of Correspondent Events, in *History*, and *Chronology*; To say which Undermines All Rationality of Inference from the Greatest Correspondency of Effects in Creation, and Providence, with the Wisdom, and Power of the Supreme Creator, and Governour of All, *Viz.* If we may not Reason from these, to the Intention of Divine Spirit.

Now from hence, reach the Additional 75. to the *Thousand* Years of the *Blessed State*, *Viz.* From the *Kingdom of Christ* in Succession, in Thirty years of the *Sealed Thunders*, opened in *Rev. c. 14.* Making the 1260, 1290. Wherein First there is a Glorious shining out of the Gospel, and the Glory of Christianity for the Conversion, and bringing Multitudes to Christ, and for a Testimony against those who remain obstinate, the *Filthy* being *Filthy still*; And then the *Vials poured out*, that *Time of Trouble*, such as never was, since Man was upon Earth, Through the Forty Five Additional to the 1290, and making them 1335, to the Glorious and Blessed State, and the *Lots* of the *New Jerusalem*, in the End of these Days, *Dan. 12. 11, 12, 13.*

And in the same way of Evidence, and Assurance, I find myself through the Gracious Assistance of God, able to go backward in the *Analytical*, or Retrograde method to the very Death of Solomon,

where I began, and find the Connexion of one thing to another, so Just, so True, so Stedfast, and so Unmoveable, that they cannot be dislocated, nor Disjoynted ; And the Numbers of Scripture-Time so Lock'd, one within another, That they cannot be Wrench'd, or Forced asunder ; All which I have in Readiness to offer to every Judicious Considerer, and of which I would give the Briefest *Specimen* in this following Scheme, that I can Contrive.

The *Thousand Years*, are by all the Wonders of it the most undoubted End, or *Finishing* of *Wonders* ; And the very same with the *Mystery of God to be Finish'd*, by the *Seventh Angel* founding, according as he hath spoken in *Gospel* to, and by his *Servants the Prophets*.

This being the *Fullness of Times*, all Times Center, or flow down, and rest in it. Here rest the 45 Last of the 2300 *Eves*, *Morns*, as is exprest in *Daniel* ; The 45 take such hold of the 30, that all the force in the World can't divide them ; As is Apparent by 1290 made 1335, the *Thirty* take the same hold of the 1260 ; Which are the *Times*, and *Half* ; That they can no more be separated, then the others ; The 1260 in the Three Divisions, *viz.* The *Half Time* takes hold of the 720, or the two Times ; And the two Times of the First Time, or 360, And they can endure no distance ; Because they are together one 1260. The 1260 necessarily take hold of whatever Time went before, and lay between the 490 of the *Weeks*, and the 1260 ; This can be no way contested ; Because the *Weeks* by Express Scripture End Three Years, and Half, or *Half a Week* from the Death of Christ ; And then, we know a Time there must be, from the Beginning of the 1260, at some distance of Space from the End of the *Weeks* ; Because from the Three Years and Half after the Death of Christ, so many more Years, then 1260 are now passed, and yet the Great Events at the End of the 1260, not yet come to pass, and therefore not the 1260 themselves. And yet that space must take hold of the End of the *Weeks*, Because the *Half Week* Ends a Three Years, and a Half ; *Half a Week* ; from the Death of Christ ; The *Seventy Weeks* Notwithstanding, They are divided into Joynts, yet are as close, as the Joynted parts of any the same Member of the Body, being together the *Seventy Weeks* ; The *Seventy Weeks* lay an Indisputed Claim to whatever Time went before to them ; And every part must be Joynd Each to other, Because all the several

several Portions of Time stand United in the 2300; And seeing so much Time hath already passed since the End of the Weeks, as leaves no more then 75 before the Weeks of the 2300 to Cyrus, we are sure, there can be no more; I confess, there may be Fewer, and so more of the 1260 to Run out then to 97; But so far, as we can be sure, there can be no more than 400 before the 1335. We may be sure, there can be no Fewer, than 75 before the Weeks.

From Cyrus backward, must be the 40 of Judah's Sin Born, Lying Close to the End of the 390 Days of Israel's Sin Born, which Bring back to the Division of the Tribes into the Two Houses of Israel, and Judah; All which Things have been, and are Ready to be Fully made out to any, who Desire it in particular.

The Undoubted Emblems of Scripture Answering to these Numbers of Time, may be Accounted for with the same Evidence, in this Retrospective Motion, as in the Progression; For the very End of the Wonders is plac'd in the Beast and the False Prophet cast alive into the Lake; And the Glory of Christ's Appearance, and the Armies of Heaven, for whom Thrones were Set, and They Sate upon Them; and They Lived and Reigned with Christ a Thousand Years were such, as did not Worship the Beast, nor Receive his Mark, &c. The Vials, that Brought in the Thousand Years, are Noted to Fall on the Beast, them that Worshipp'd the Beast, and had Receiv'd his Mark. The Voices, that prepar'd for the Vials, and at the End of which, the Vials Began, were also upon the Beast; and the Witnesses coming out of the Death, the Beast had laid them under, plainly Entwist the Vials and the Voices with the Beast, and the Witnesses; and their Times one with another; viz. with the 1260 Days, 42 Moons, the Times, and Days, and Half. And in this manner the Dragon, and they that were Beheaded for the Word of God, and for the Testimony of Jesus, and the Dragon cast down, and the Martyrs of Christ Overcoming, by the Blood of the Lamb, and the Word of his Testimony, and not Loving their Lives unto Death; Seeing the Dragon Gave his Power, and his Seat unto the Beast, shew, very Evidently, that the Moons of the Gentiles, and of the Beast, Began at the End of the Seals. Even as it is most clear in a Progressive Motion, the Seals Issue into the Trumpets, by the Seventh Seal conveying to them; The Trumpets into the Voices by the Seventh Trumpet; the Voices by the Seventh

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Voice into the vials, the Vials by the Seventh Vial into the Thousand Years.

The Seals Run plainly Back into the Weeks, Beginning in the Confirmation of the Covenant, by that Preaching of the Gospel by the Apostles, Emblem'd by Christ Riding out on his White Horse, conquering, and to conquer, at the Ending of the Weeks; The Weeks Run back into the Time of the Word Going forth for the Restoring Judah, and Jerusalem, from whence they are Dated; The Going forth of the Word into the Babylonish Captivity, which gave Occasion to the going forth of that Word; and the Last Forty Years of the Babylonish Captivity, which was the Ground of Bearing the Iniquity, or Punishment of the House of Judah, clasps Fast with the 390 of Bearing Israel's Sin; because God commanded Ezekiel, when He had Borne the sin of Israel on the Left side, without any Intermission, to Turn on the Other side, and to Bear the sin of the House of Judah on the Right side, and the Bearing the Sin of the House of Israel goes back to the Division of the Tribes into Two Houses, at Solomon's Death.

In the Last Place, I dare Appeal to the Greatest Chronologers, or Historians, whether our General Accounts do not, within some Fair Proportion, Allow the Years of the Papacy, of the Papal Power, of the Roman Empire, of the Grecian, Persian, Babylonish Kingdoms, to serve these Prophetical Accounts; and so backward by the Kings of Israel and Judah, to the Death of Solomon. Now all these Things, were there Room to Represent them clearly, particularly, and in Full, would Give such certainty to these Points, according to the Exactness of Scripture-Time, as would amount to the Justification of the Great Hope, I so publicly make Offer of; and against which, in every minute Particular, I Humbly Pledge my self to be Ready to Receive exceptions, and to Return Due Satisfaction; and therefore shall now Return to the more General Objections.

This way of Endeavour to Justify every Thing, by Plain Accounts, and Arguments of Reason, Approachable by every Reason, and Subject to the Examination of every Man, whoever will take so much Thought, and Care of Tryal, and Judgment upon Himself; may take off much of that Exception; Why should All This be Reveal'd to you more than to Any

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For The Answer I would give, is, Because God hath engaged my Heart and Thoughts to this Inquiry ; And it hath been the Principal Subject of my Intellectual Inquiries, though I hope not in a Neglect of other Points of Theology, and Scripture-Knowledge ; But by this means I have been looking every way into All the Advertisements of Scripture-Prophecy, comparing *Prophetical Things with Prophetical*, and any of the most Accurate Memoirs of History and Chronology, I could Attain ; And This is no other, than what Any Other Studious in these Things, might have Attained ; and much Higher, according to the Advantages of Learning, more enlarged Capacities of Mind, Clearness of Expression ; as is most experimental in that Excellent Person, *The Annotator on the Revelation*, and his *Annotations*, Published about Four Years ago ; The Only Thing that I pretend to, of Peculiar Favour herein from the Most High, is, That he hath thus engaged my Heart, and Thoughts to *separate my self*, and to *Intermeddle with this Wisdom*, and Assisted me so far therein.

When any one vouches any Immediate Revelation, that cannot be disprov'd by its plain Disagreeableness to other Sealed Parts of Divine Revelation, though indeed from God ; He, and his Revelation are Inaccessible, but by the same Spirit of Revelation, in some suitable Efficacy of the same Spirit, enabling to discern, or to feel the Vertue of it ; As in the Apostles Days, When the *Prophets spake one by one*, 1 Cor. 14. 29. Then the *Rest Judged* ; that is, *Discern'd* the Divineness of the Revelation ; by the Participations of the same Spirit in themselves : But when Any offer the Interpretation of written *Prophecies*, or Prophecies of Scripture, by the Assistance of the same Spirit that gave them ; this Interpretation, if Just, and True, and according to the Sense of the Divine Spirit, is the *Spirit of Prophecy* ; Because it is the *Testimony of Jesus*, which is the very Essence of the *Spirit of Prophecy* : Now this is plainly Approvable by All, who wait upon the same Word of God by the Assistance of the same Spirit : I do not therefore in Any of these *Prophetical Discourses*, offer at any such thing, as in which the *Spirit of the Lord* passing by others, should have spoken to me, but what every one hath the same Right, and Open Door to, and Freedom of ; and what every one hath a Right to Examine and Accept, or Reject, according to the Evidence he finds of an Agreeableness with the *Sure Word of Prophecy* or not :
That

That onely I stand up for, is, That He *Judges* as a *Prophet*, according to the *measure of that Dispensation* of the Blessed Spirit, now vouchsafed to his Servants ; That is, that he Judge by the Due Compare of *Prophecy* with *Prophecy*, by Attendance to every Hint, and Indication of the *Prophetical Mind* Flowing from that Spirit, and that he lay this First, as a Foundation, that the *Prophecies* of Scripture ought to be *Given Heed to* ; and that they may be understood, as a *Light shining in a dark place* : And whoever doth not thus address himself, can no more Judge, then any one could of the *Revelations* then made by the Spirit to the *Prophets* of those First Times, when they met in those *Prophetical* Exercises, without the Communication of the same Spirit to themselves ; or then an Illiterate, or unknowing Person in any Science or Art, Can Judge of the Exercitations of the most knowing Persons, or Artists, when they meet together for the Communication of their most Elaborate Exercitations therein : And so I do indeed Claim, and Insist on this Priviledge ; That none undertake to Judge, of what I have offered in these things, but by such *Prophetical* Preparations, and Attendances upon *Scripture Prophecies*, that are indeed open to every one that Desires to enter by the *Key* of *Scripture-Prophetical* Knowledge, and shut to others. And this is no more Presumption, then what every one thinks his Priviledge, that no one Judge of his Art, but He that Understands it first Himself : And this I hope Vindicates from any undue Assumption of any more, then the Gracious Direction of my Heart, and Thoughts, to that Book of *Scripture Prophecy*, that Lies open to every one, that draws nigh with due Preparation ; And that every one may Judge of by the same Preparation.

It may be further Objected, that yet it is very hard, if not Impossible to attain the Sense of the Divine Spirit to a Year, or any such Precise, Definitive Account of Time.

To this I Answer, It will easily be allowed that the Divine Spirit hath Determin'd, and knows according to that its Expression of it self, to the very *Self same Day* ; And therefore, seeing it hath given *Numbers* of Time, it must be to the very *Self same Day*, For the end of every *Number* is so Precise, and Definite ; That It must needs be to the very *Self same Year*, and even Day, if we could have, as Punctual Account of *Days*, as of *Years* ; But I find not the Holy Spirit ordinarily, is more particular then

Years: By therefore a due Poize of that Trine Aspect, of *Prophe-tick Emblems, Prophetick Numbers, and Providential Effects* in Event, and Matters of Fact; of the Records of which, It hath taken Care by *General History, and Chronology*, we may come to know to a Year; And of this, Besides several other Assurances that Require more Discourse, There is that Time of the Reformation more Easy, and Immediate to every Observation; wherein Divine Super-Intendencies upon all *Historians* concerning it, to Fix the Beginnings of it in 1517. does so assure the Beginning of *Half Time*, as to assure also the End of *Half Time*, as of an 180 Years, and so of *Time*, and *Times* at 1697. and therefore the Beginning of *Times*, or the *Two Times* at 797. and of the *First Time* at 437. The *Times, and Half*, are contrived therefore into such Large *Cantons of Time*, as *One Time, Two Times and Half a Time*, that They may be seen in so Large Spaces, and so much together; and yet in such Minute, Exact Divisions, as *Days of Years*, especially and on purpose, that they might be fully known, and exactly understood all along, and at the End. which with so many Concurrences before-nam'd, (and of which I should be most Ready to Give the particular State, more at large, to a Free and Desirous, and a Judicious Recipient) does not make it strange to determine so particularly upon 97. and may free from that Objection.

But what is there of Preparation to so great a Change? or what *Instruments* in view for such *Effects*? may it be said. To which, this Answer is to be given: That when we have to do with Him, who *Planted the Heavens, and Laid the Foundations of the Earth: who telleth the Number of the Stars, and calleth them All by their Names; and appoints them every one their Course, to Fight in; Nothing is Hard.* Or how wonderful soever it be in our Eyes, can it be so in His? *Who works his signs, and his wonders in Heavens and on Earth; and none can stay his Hand, or say unto him, what dost thou? who works, and none can let it: Hath he spoken, and shall he not do it? Is Any Thing too hard for me, saith our Jehovah?*

And as to *Means and Instruments*, altho he could raise them, if he pleas'd; Yet His *Word of Prophecy* so expresses the doing of it, as if he would make use of No Hand but his own; The *Stone cut out of the Mountain is not in Hands*; That Power that stands up against the *Prince of Princes*, shall be broken without Hand. Now this without Hand, is a manner of speaking, the Spirit of God is pleased, as by the Translation of it from *Daniel*, into the *New Testament*, to Apply a *Tabernacle made without Hands*.

Hands, the Circumcision without Hands; the House not made with Hands, Eternal in the Heavens, appears to be an Expression of God working by an Immediate Power of his own, and by Himself. It is by a Spirit of Life from God, and by a Voice from Heaven. The Four Wheels of the Four Monarchies are brought into the Temple, under the Cherubims; and without any more ado, *It was cried concerning them in every Hearing* (the Hearing of the Servants of God) *Oh Revolution!* It immediately pass'd upon them All, and there were Loud Voices in Heaven upon it, proclaiming that Revolution: *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ.* And this is done at *Half Time Ending*, which signifies Suddenness, and surprise: When this is done, He, who does it, Comes with strong Hand; His Arm Rules for Him. He understands his own Work; In the midst of All the Perplexities of it, *His work is before him*; He understands perfectly and throughout, Every Spring, every Wheel to be moved, Every Pin of Connexion.

But that which may much indeed Terrify, and Discourage, is the Great Unworthiness of All Sorts and Degrees of Men, of Nations, and even of Churches; so that some very Sweeping Judgment, and Desolation rather, or, at least, is first to be expected.

The Hope yet is, That when God works for his Kingdom, and seems to be Lifting up his Hand to Destroy, He will work for his own Names sake, in a Deliverance. He will consider, He, to whom the Kingdom is to be Given, is worthy: And when the Lord Jesus Christ, the Angel of the Covenant, comes into his Temple, He does not expect to find Refinement ready to his Hand, but He comes to Refine: He hath given an Example in the Apostle Paul of All Long-suffering and Patience, especially prepared for that very Time; Those, who shall hereafter, in a great distance of Time, Believe on Him: His Reward is with Him. He expects it only from Himself, when his work is so near him. And even to Impenitents there is first a time of Warning and Testimony, and then the Day that will Burn as an Oven, and the wicked are as Ashes under the Soles of the Feet. After this warning is the perdition of ungodly Men reserv'd for punishment.

I know very well, Notwithstanding, all this Assurance, and the Reason of it, I have given; It will be said yet to me; Seeing this Year 97 is in'to near on Approach, and there are no Appearances of such a Succession, or opening of the Kingdom of Christ, might it not therefore to shake your Confidence, and put a diffidence upon such a continued Affirmation of such a Kingdom to make any Entrance at this Time?

In Answer to this, I would make this Humble Profession, or Confession in these Three things.

First, I cannot be shaken in my assurance ; Because I find my Grounds in the Word of God unshakable, and unmoveable ; A *False Witness*, that hath no Foundation Perisheth in this Sense ; He cannot Bear up to, nor continue in his Testimony ; But, *He that Heareth*, and knows, on what Grounds He speaks, *Afirmeth constantly* : He that hath *seen nothing*, as the Ground of his Prophecy is like a *Reed shaken with the Wind* ; But they, that have the *Word of the Lord*, Continue to speak it : While I am so certain, The *Kingdom of Christ* Enters its Succession without any delay, whenever the Last of the *Four Kingdoms* Ends ; That the *Third Woe* of the *Seventh Angel*, that Sounds the Kingdom of Christ, *Cometh quickly* ; I look to see therefore, what assurances there are, this *Last Kingdom*, even its Last State is upon giving up. I find then, the *Times and Half*, Which are the Term of the Last State, of the *Last Kingdom* ; By the Time since *Constantine* ; By the Time, since the *Christian Empire* Demised ; By the Time since *Mahometanism*, and more Particularly the *Ottoman Empire* hath entred the World ; By the Time, since the *Reformation* first entred by *Luther*, just ending. All these have such Lively Sculpture and Engravings, in the *Sure word of Prophecy*, and their Times so Delineated ; I do not better know the Course of the Months in the Year, the Days in the Month, or the Hours in the Day, then I know the very *Last Year* of the 1260 Days of Years, is now entring, and to Run its Circle ; and that within its Circle, the *Kingdom of Christ* will come into its Succession.

The Second thing, that I most Humbly desire to be Stedfast, Unmoveable, Unshaken in, and upon, is the Exceeding Riches of the Grace, and Loving Kindness of God in Jesus Christ, *the Great High Priest, and Apostle of my Profession* ; That *Shepherd of the Sheep*, that is to *Shine forth* as the *Great Prince*, to have ; That great *'Αυλη*, that Fold. that is a Court, *One Shepherd, and One Fold* : In the Goodness and Faithfulness of the *Spirit of Truth, Guiding into all Truth* : *Glorifying the Lord Jesus Christ, by taking of the Things*, That are His, and so of his *Kingdom*, and shewing them to his Servants, and shewing them *Things that are to Come* ; I have Great Assurance in his Tenderest Mercies, having Led, and Guided, and Supported me thus far, in the Search after his *Kingdom*, and Manifested so much to me ; He will not Leave more to be

be ashamed of my Hope; I can Humbly say before Him, as his
Servant *Jeremy*; *Oh Lord, thy Words have been Found, and I have*
Eaten them, and they have been the Joy, and the Rejoycing of my
Heart, I Humbly therefore Expostulate with Him, Wilt Thou?
Wilt Thou be to me as a Lyar; I know it is Impossible, He should
Lye, He is God, that cannot Lye; And therefore herein His Ser-
vants may plead with Him; The Vision shall not Lye, He will not
be, as Waters, that are not sure, of which he hath given so Lively
Description, in comparing the Unfaithfulness of Friends to
them; My Friends have dealt Deceitfully with me, as a Brook, and
as the Streams of Waters, that pass away; Which are Blackish by
Reason of Ice, &c. But what Time they are warm, They Vanish, when
it is Hot, They are Consumed out of their Place; the Paths of their
way are turned aside, They go to nothing, and Perish; The Troops of
Tema. Looked, and Waited; the Companies of Seba were Confound-
ed, Because they had Hoped, they came thither, and were Ashamed, Jer.
15. 15. &c. Job 15. 15. &c. How fully does this Express, what
Jeremy understood by *Waters not sure*! And how Applicable to
My Case, if the Hopes I have of the Kingdom of Christ, should
prove mistaken.

It may be said, Indeed if I were sure, I had the Right Sense of
Scripture-Prophecy, the Argument were enough sure; I therefore
herein Rely on his Grace, that he hath Guided me into the Truth
of his Word; that as I am sure, *His Word cannot Fail; He cannot*
Lye; so neither can any *Iron*, any Created Power break the *Nor-*
thern Iron, or prepared Steel of his Wisdom, Truth and Power.

But lest any should say, *If you have such a Fasth, have it to*
your self before God, and Happy are you, if you do not find Reason
to Condemn your self in what you so much approve: This therefore
my *Third Profession*, The things that I have so heard and seen
by continual search into, Meditation upon, and seeking Divine Di-
rection in, I cannot but speak; I look upon the *Kingdom*, as of
those Things wherein we should *confess Christ*, and *not be ashamed of*
him before Men, who so despise *his Kingdom*; and of those, of which
Confession is to be made with the Mouth unto Salvation. And therefore,
I have Humble Hopes, That Jesus Christ hath been Graciously
pleas'd to draw out my Heart, Thoughts, Meditations, to
search Every Retirement of his Word therein above All, that
have been before me; And to give me Greater Confidence and
Assurance; and a more open Profession and Publication of what
I

I have Found; So that he will graciously *Accept, Remember, Pardon, spare me* through the *Multitude* of his Mercies, and not deliver up to shame, and Confusion of Face before Men, and confess before his Father, and before his Holy Angels.

That such a State of his Kingdom, and such a Revolution with it, and by it, shall this very Year Appear to All the World, as hath never been since the *Apostacy of Humane Nature*; and that therefore All Mighty Works shall shew forth Themselves in it: *The Spirit shall be poured out from on High, The Wilderness shall Become a Fruitful Field*; viz. in the highest Purity, and Prosperity of his Churches; and that, which look'd like a *Fruitful Field*, become Desert, even the Antichristian State, and whatever partakes of it, the Glory of All this World, and the Grandeur of it; and so the *Everlasting Gospel* shall be preached to every Nation, Tongue and People, and every Thing move to the Glory of that Kingdom.

To whom then (Most Reverend, and Right Reverend) could I present equally, as to you, the consideration of these things, who, I am assured are so Richly Furnished with all Advantages of Learning, both in that *Sure word of Prophecy*, and in *History*, and *Chronology*, Correspondent therewith; And whose very Title Imports the Office of Those, who are on the *Watch Tower*, waiting for the *Speaking of the Vision*, which will not Tarry beyond its Time; And therefore should be able to Answer the Question, *Watchman, Watchman, what of the Night?* Or how Near is the Morning? and who, as Persons of an Elevated Station, ought to Vindicate your selves by a Higher Zeal for the Kingdom of Christ, and even by a Holy Halte to bring Him to his Throne above others. That you may not Fall under any Ombrage of the *Anti-christian Hierarchy*, who as *Feet of Clay*, are found in the Undermine of the *Kingdom of Christ*; and are Broken by the very First Openings of it, as upon which that *Image* Rests, that Stands in delay of that Kingdom.

How therefore should you be able to answer that Question, *What do you more than others for the Kingdom of the Chief Shepherd, who hath it on his Vesture, and on his Thigh, King of Kings, and Lord of Lords?* and who Profess to Attend upon him more Near and in Ordinary.

Most Humbly therefore submit this *Apology* to your Severest
 Examination, and that as *Prophets*, that is, Persons above Ordinary,
 instructed in the *Sure Word of Prophecy*, (for no otherwise can it be
 so) you would Judge; The Grounds Themselves I freely tender to
 your Sage and Learned a Christian, a Protestant Presidency. There is a
 fullness of *Intuitive Knowledge and Plerophory of Satisfaction*, I must (with
 Reverence yet, and Humble Fear) Hope I have a Right unto, as
 proper to the having seen together the Curious Lines of *Prophecy*, e-
 qual to the Curious Lines and *Symmetry* in the Works of God, which
 the most *Exact Astronomer, Anatomist, Naturalist, Mathematician*
 can observe. I desire the Things I offer might be brought
 to a Serious Consultation, and Debate, as in the Days of *Herod*
 concerning the place where *Christ* should be born, so now concerning,
 the Time of his Kingdom Appearing. It cannot be but most Great,
 to be near the proclaiming of the Kingdoms of this world to be the King-
 doms of the Lord and of his Christ. How would it relieve in All the
 most Inextricable Labyrinths of the present Difficulties of Nations,
 your Nation particularly, to our King, to the Council of the Nation in
 Parliament: That He, whose Right it is, is now about to take to Him-
 self his Great Power, and to Reign, and to destroy them, who have been
 long destroying the Earth.

I know, the *Paganizing Nations*, and *Spirits* will be very
 angry, even at the Mention of these Things, as *Utopian, Imagi-
 nary, Fanatical*; and think to Scoff it off; But as an Hidden and
 Concealed Train, that Gives Fire, and hath its Effect in a Mo-
 ment; so the Chain of Divine Councils, the Predictions of
 Providence in All Times take full Effect in their own Just
 Moments, how Unawares soever the World be concerning them:
 He who is wonderful in Counsel, and excellent in working,
 can neither be out-witted, nor over ruled.

What I offer can be onely from Sense of Duty to declare,
 that I have so Full Assurance of: Duty as to the Great Re-
 velation of *Prophetical Secrets*, the wonderful Numberer of the Times
 of *Prophecy*; so Duty to the Publick, in the so Generally Ac-
 knowledged Distress of Affairs; For which my Constant Sup-
 plications Ascend, as also for You whose Most Christian Affi-
 nity, and Administration, according to Your Higher Sphere, I
 Be-

Beleech, and who, I Hope, Count it Your Duty
to Serve Him, who is the Prince of the Kingdom,
and therefore will not with a Gallio-like Spirit, be
any of these Things.

Most Reverend,

This First Month
of the Year 1697.

Right Reverend,

Your Most Humble Servant,

In That Kingdom of our Lord

T. BEVERLEY

FINIS.

THE

(26)

Parable of the Ten Virgins,

In its Peculiar Relation to the
Coming, and Glorious KINGDOM
OF OUR

Lord Jesus Christ,

O P E N E D,

According to the Analogy of the whole Parable,
and of Scripture in General, and Practically
Applied, for Exercising all the Churches to Holy
Watchfulness, *Mark iv. 13.*

W I T H A N

APOLOGY for the Hope of the Kingdom
of Christ, Appearing within this Approach-
ing Year, 1 6 9 7.

Wherein some of the Principal Arguments for such
an Expectation, are briefly Couch'd, and the Greater Objections An-
swered. Presented to the Notice and Examination of the

Arch-Bishops and Bishops

Now in PARLIAMENT Assembled.

By T. BEVERLEY.

*Ezek. 10. 13. As concerning the Wheels, It was cryed to them, in my Hear-
ing, Ob! Revolution!*

L O N D O N:

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